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Psychic Science

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Devoted to Progressive, Religious and Scientific Thought.

VOLUME 4.

LILY DALE, N. Y., MARCH 15, 1900.

NUMBER 25.

Some call it Evolution,

And Others call it God. ~

A firemist and a planet,  
A crystal and a cell;  
A jelly fish and saurian,  
And caves where the cave men dwell.  
Then a sense of law and beauty,  
And a face turned from the clod,  
Some call it evolution,  
And others call it God.

Like tides on a crescent sea-beach,  
When the moon is new and thin,  
Into our hearts high yearnings  
Come welling and surging in—  
Come from the mystic ocean,  
Whose rim no foot has trod,  
Some of us call it longing,  
And others call it God.

A haze on the far horizon,  
The infinite tender sky,  
The ripe, rich tint of the cornfields,  
And the wild goose sailing high;  
And all over upland and lowland  
The charm of the golden rod,  
Some of us call it autumn,  
And others call it God.

A picket frozen on duty,  
A mother starved for her brood,  
Socrates drinking the hemlock,  
A Jesus on the rood;  
And millions who humble and nameless  
The straight hard pathway trod,  
Some call it consecration,  
And others call it God.

A soul struggling up to the sunlight  
Up from the mire and the clay,  
Fighting through wars and jungle,  
And sometimes learning to pray,  
And sometimes a king with a scepter,  
And sometimes a slave with a hod—  
Some people call it Karma,  
And others call it God.

Glimmering waters and breakers,  
For on the horizon's rim,  
White sails and sea-gulls glinting,  
Away 'till the sight grows dim;  
And shells, spirit painted with glory,  
Where sea-weeds beckon and nod,  
Some people call it ocean,  
And others call it God.

Cathedrals and domes uplifting,  
And spires pointing up the sun,  
Images, altars and arches,  
Where kneeling and penance are done,  
From organs, grand anthems are swelling,  
Where the poor and the needy still plod,  
Some call it superstition,  
While others call it God.

Earth redeemed and made glorious,  
Lighted by heaven within;  
Men and angels brought face to face,  
With never a thought of sin—  
Lion and lamb together lie  
In the flowers that sweeten the sod,  
Some of us call it brotherhood,  
And others call it God.

DR. GEO. W. CAREY.

## ORTHODOX MINISTERS AND THEIR WORK.

BY "THE NATURALIST."

I Believe that the influence of the ministers, is in a general sense for good. They teach a narrow religion with a great deal of nonsense in it. They believe that the Sabbath should be not a day of rest and recreation, but a day of prayer, penitence and gloom. Some of them swallow and teach the truth of all the ridiculous incidents in the New and Old Testaments—the vague imaginings of semi-crazed Hebrews, or the work of the professional humorists of the time.

They almost stand solidly for the assertion that Jonah abode for some time in the belly of a great fish; that the sun stood still at the command of Joshua;

that the Israelites were fed in the desert by food from heaven; that the Red Sea parted to let them through dryshod; that the ass really did speak; although they differ to whether it was the ass being rode or the one doing the riding; that Joseph really did refuse to gratify the Lady Potiphar; that Eve held converse with a snake; that Sodom and Gomorrah were destroyed by a rain of fire because they were wicked; that Lot's wife was turned into a pillar of salt because she got too fresh—all of the things of mystery, myth and obscenity with which a great book is disfigured. They advocate hymns understanding well the effect of music upon the passions and its tendency to assist in the production of hysteria, they employ it lavishly in "converting" hearers and causing them to make monkeys of themselves.

Still their influence is for good. They lead some men and women from the ways of healthfulness. They prove to many, who think themselves perfect, that they need cleansing almost as much as their unfortunate brothers and sisters of the jails and the streets. Their "conversions," made by emotional natures on religious things, seldom last long, but while they last they have a tendency to decrease crime.

This much may be said for them, whatever may be truly said against the insolent familiarity with which they approach the Deity, the almost impiousness of some of their loosely worded invocations.

Some are more popular than others because there is more of them; such was Moody, he bulked big. Yet the holy beauty of religion was a blank to him. He needed noise and he made it. His life was one of constant labor. He wore as good clothes as a Talmage or a Frances Murphy; ate as good food and slept in high-priced palace cars or steamer berths when on his long travels; such men work hard for these comforts and are entitled to them. Moody's death caused a distinct gap in evangelistic work and his wife received bushels of condoling telegrams. 'Tis strange, yet true; the press did not honor Moody with by one-fourth the space they gave to our friend Rob't G. Ingersoll.

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THREE MONTHS.



MRS. LORA HOLTON.

## DO THE LIVING Hear From The Dead.

Elizabeth Stuart Phelps.

IT'S an awful pity, when a word would mean so much, that it's not permitted, though it were but to keep a heart from breaking, now and then.

This wail, floated from some chaos whence the outcries of human bereavement arise and haunt us, has echoed about me since I was asked to contribute to this discussion.

Is it "not permitted?" A thousand readers of this paragraph—it were safe to number them by tens of thousands—would be swift to say "it is permitted, for we ourselves have heard it." We believe it when you prove it, retort the sceptics of the subject. And these are a vast multitude.

To answer a question like this in a thousand words is like disposing of the doctrine of evolution in a paragraph. It calls for twenty thousand or none at all. From the amoeba to man is a long stride but the patience of science has been as long. From man to spirit is a large step as far as that of the Angel in the Apocalypse who "set his right foot upon the sea and his left foot on the earth." What scientist of the soul will span the vast and thrilling distance?

The great difficulty in deciding whether the dead and the living can communicate lies partly in the unclassified condition of the facts, but more in the unclarified condition of the conclusions which have been drawn from them. Psychical research has done the subject a great and faithful service, but it has not yet found its Darwin. From the descent to the destiny of man is the natural step. We need textbooks of psychical phenomena which might become to the higher investigation what "The Descent of Man" and "The Origin of Species," have been to the lower science. There are new heavens as well as a new earth. The higher fact demands the higher evidence. A certain attitude of spirit toward mystery may be as necessary as a judicial attitude of mind. One of the most interesting things about the whole matter, as modern thought has handled it, is that some of its conscientious students have actually developed a spiritual attitude, and seem to have done so as a result of having studied the subject.

It is a fact, whose significance we have not begun to understand, that several eminent scientists and scholars in this country and Great Britain have definitely evolved from their investigation into the phenomena of wonders a faith in spiritual existence, and have definitely acknowledged this evolution. In two or three cases this has gone so far that a great scientific master has not even shied at the word Spiritualist—a term which, for reasons that we need not dwell on here, has few attractions for most instructed minds.

But neither psychical research or spiritualism, neither scholars nor dreamers, have yet brought the great mass of "wonder tales" which lies piled from the boundaries of human woe to the gates of mystery into an available or helpful form. In their present incoherence they confuse as much as they comfort.

If I am to answer the personal question I, for one, have no troublesome doubts whether the dead ever communicate with the living. I certainly believe that they do that they always have, and that they always will, until the walls between life and death are demolished. But I do not hold this as a demonstrable belief. It is not mathematical like astronomy, nor in the nature of the evidence can it be palpable, like chemistry. If held at all, it is to be held candidly on a plane above mathematics and beyond physics. It must be held on somewhat the same grounds as those on which a Christian believes in prayer—by a higher evidence, by a finer philosophy than that which governs the observatory or the laboratory; between such a belief and certain forms of difference from it there can be no common ground. It was suggested some years ago by an observant wit that, in view of the trend of materialism—at that time more fashionable than it is now—mourners hereafter be given front seats at geological lectures and the most deeply bereaved provided with chip-hammers wherewith to collect specimens.

Admit that the science of the soul is yet in its infancy. Why not approach the study of it with as much attention, fairness and patience as we would offer to a dissecting-room? Death is mystery but it is not magic. There is a sane footing to be found between giving one's self over, soul and body, to sorcery—and a systematic neglect of the most tremendous subject which can lay claim to human attention.

"How can God bear the suffering of this earth?" said Dr. Holmes once, with streaming tears. "The great hum of its misery is forever spinning in His eyes!" From the defeated battle-field of beaten lives the moan of bereaved love "continually does cry to heaven." Somewhere in the prismatic mist between faith and reason there must be something more than endurance and resignation possible to a broken heart.

A stranger, writing to me out of the depths of a profound sorrow, related a beautiful and touching dream in which she had found comfort. Her dead father, whom she dearly loved, met her so she thought, in a strange place, and expressed at the meeting a joy as impetuous as her own. "Oh, father!" she began to say "since I saw you I have suffered so"—

Immediately at the word "suffer" the father turned his face away and his attention suddenly left her. When she changed the subject it returned at once. At the word "suffering" again it left her. In a short time she discovered that, while to all other topics he was joyously alert to the themes of pain and grief the happy spirit was apparently entirely deaf.

The greatest obstacle, theoretically speaking, to a belief that the dead are



able to follow the lives of the living has always been the difficulty of understanding how a dead man can be happy if he sees the soul he loves best rent with suffering for his sake and in his helpless absence. I have often thought that there was an idea too valuable to be lost in this pleasant dream. Who can prove that the vanished father had nothing to do with the suggestion?

"When midnight mists are creeping,  
And all the land is sleeping,  
Around me tread the mighty dead,  
And slowly pass away."

So wrote one of the greatest humorists of our day, setting the words to music dreamed by a friend. Who knows what the world may yet do with its dream music?

Modern thought is brilliantly busy with the inventive faculty. We are concerned with the airship, the automobile, the kitescope, with the capabilities of acetylene and aluminum. Edison and Marconi are gods among men. The wireless telegraph competes with the submarine torpedo-boat for our enthusiasm. We are preparing soon to see our absent friends at the other end of the domestic telephone, and to bring mountain and seashore climates to hot homes in blistered towns with liquid air.

Greater than he who maketh man comfortable, is he who showeth him immortal. The investigator who shall discover the missing link between life and death, who shall prove to us beyond our captious peradventure that the dead are not dead but alive, will be the angel of this commercial, war-making science-worshipping age, and would find the restless world—which for very restlessness is always yearning passionately for the life ever lasting—running on his discovery. And whether or not it ran to him would be a little matter.

## DOINGS IN MICHIGAN.

By Lyman C. Howz.

SOME of your readers may be interested in the Spiritual and Material phases of life in the "far West." You may not remember the time when Illinois and Michigan were on the Western-most rim of the world. If Jesus, and Paul, had then migrated from Palestine to the Garden of the World, and taken a peep into the Valley of the Hudson, and skimmed along the borders of Lake Ontario, and caught the echoes of the eternal hymn played upon the rock organ of Niagara, dividing its thunder with two great nations, they would probably have thought that God had enlarged his plans, and his labors, since that first Sabbath Morn when he rested after doing his morning chores.

Apparently, he was then satisfied with a flat earth and two continents, with most of their territory in the hands of Savages who somehow got possession before Cain began to raise a family; and the vast Pacific, with all of America, Australia, and the Philippines were an afterthought. Just when they were added to his domain the record does not explain. But they are here, and so are we, and more, we can invite these distinguished guests to a stroll further on up Lake Erie, to Detroit, where Dr. Burrows holds forth in modern psychic style; and it is hinted that in some way the whisperers from heaven find auditors upon the wide and ever widening sphere of the earth.

But Detroit and the St. Clair River are not the terminus. We can ask their attention now to a wide field of fertile plains, rugged cliffs, musical streams, dimpling lakes, bowery retreats, forest-covered hills, busy highways, and active manufactories, leading westward until, lo! another great lake appears, and its blue waters stretching far to the north and west seem to declare an endless "expansion" of the creative work.

On the east side of this new discovery Paul will find much to enlarge his Epistle to the Romans, and suggest that God has something more to look after than he used to have, when the crooked ways of a few tribes of Hebrew children so taxed his patience and wearied his wisdom, that he regarded his creation a failure. He would find Grand Rapids, a

few miles east of this new found lake, superintending the industrial habits of the river whose "liquid music" is there translated into humming wheels and mechanical activities, in the manufacture of carpet sweepers, mowing machines and a great variety of farm tools and household furniture, and with all, if he was of an investigating turn of mind, he would find on "the Lord's day," a variety of religious combines, in each of which, if he listened attentively, he would likely hear his name called and all sorts of absurd things attributed to him of which he had never before dreamed.

Looking still further he would find in a modest hall, containing 50 to 200 people listening to an inspired medium named Tisdale, whose eyes are blind. At this Paul might inquire if he had been stricken down as he was when he was chasing the friends of Jesus to their death.

But we must not stop too long in a place. Come now, Jesus and Paul let us make a hasty tour of the Spiritual works in Michigan. After Grand Rapids, leaving things there in the hands of Bro. M. Potter, as President, Bro. E. A. Tisdale as orator and teacher, Mrs. Ferris, Mrs. Koffman and Mrs. Ropp, as mediums and delineators, and an efficient Ladies' Aid to keep up the social and financial interest, let us touch at Allegan, where Mrs. Nellie Padgam has done much good work, as well as lecturing and giving readings in different parts of the State; and Mrs. Barton has developed some interesting phases of mediumship, and Dr. Post has the dynamics of heaven in his sphere. From Allegan let us drop in at Lansing, and see what the State Association is doing at their "mid-winter meeting."

There we find the "Church of our Father" welcoming a body of Spiritualists, and its Pastor delivering a ringing speech of welcome to them. Rev. B. F. Austin is among them, and interprets Gospel with a new light and freedom. He stepped out and up from the bondage of creeds and dogmas, and rejoices in his new departure. Prof. H. D. Barrett makes a ringing speech on the "Uses of Spiritualism." Mrs. Lincoln interprets occult creeds, and psychic culture, Mrs. Baade and Mrs. Beebe ring the changes on Spiritual metaphysics, Mrs. Williams leads the exchange of thought, in which many share, Mr. Alger says everything that our senses know is invisible in its last analysis, and came from the invisible; Pres. Dewey expatiates on common sense, and rustic science, with wit and wisdom, as closely blended as Jesus and Paul.

Dr. A. B. Spinney aroused the sleepers with a vigorous appeal for more unselfish interest, more devotion, love, will and work, and the music at each session is exquisite.

The Hotel Downey whose hostess is a Spiritualist, entertained speakers in superb style and with rare comforts and luxury, and Dr. Edson and his sick wife are only represented by one quiet visit from the Dr. whose face shows care, but whose spirit is buoyant.

With this hasty look at the mid-winter works, let us hie to Owosso, where the faithful listen, with bated breath, to a rare lecture from Prof. Harrison D. Barrett; and a live choir makes heaven audible to all; and then let us take a fly westward to Paw Paw. Here was once a strong Spiritual center, but Paul and Jesus may now think it an outgrowth of the Dead Sea, or a winter garden in the Valley of the Jordan, or perhaps some of the fruit from that famous fig tree that Jesus blighted as an example to all unprofitable trees.

But here are some live souls, scattered among many fossils.

Dr. B. O'Dell and his vigorous coworker, Mrs. M. L. O'Dell, are up to date, and if half of the Spiritualists were as consistent and generous as they, the cause would grow, and be popular and the hall crowded to hear first class speakers every Sunday in the year.

The Dr. has fitted up a hall at his own expense that will accommodate to 200 to 300 people and gives it, warmed and lighted free to Spiritualists, as often as they will secure speakers. But not one in 20 appreciate it. The habit of catering to sensationalism, constantly changing speakers and depending on "platform tests" to "draw," has demoralized the

Spiritual Rostrum, and alienated tens of thousands of the best workers in the cause.

## BUFFALO NEWS.

Rev. A. J. Weaver has gone to Chicago to attend the Illinois State Convention.

J. W. Dennis is lecturing for the Buffalo Spiritual Church at the corner of Main and Mohawk Streets.

Mrs. S. A. Armstrong, the lecturer from Buffalo, has left San Francisco for Los Angeles where she will remain for some time.

A kind and fraternal feeling is gradually growing up among the four Spiritual Societies in Buffalo. This is a sign of Spiritual improvement.

The Queen City Society are meeting at their hall, corner Court and Main with Miss Gussie Taylor, as speaker and Mr. O. C. Johnson, test medium.

The Campbell Brothers held a fine seance at the Temple, March 5th and had a good attendance. They hold another the evening of March 19th.

At a business meeting of the Temple Society a resolution was adopted inviting all the societies in Buffalo to join with them in celebrating the 52 anniversary.

Sunday afternoon, March 11, Mrs. Mattie Hull attended the meeting of the Buffalo Spiritual Church and was called to the platform. She addressed the audience in her usual kind and able manner.

Sunday forenoon, March 4, Mr. E. J. Chase, president of the Buffalo Spiritual Church presented Rev. Moses Hull with a large bouquet of beautiful flowers and conveyed in a neat speech the compliments of the new society. Mr. Hull responded in a very friendly manner and the act was duly appreciated by the members of the Temple Society and audience.

The Buffalo Spiritual Society under its new dispensation has taken out a State Charter under the name of the Buffalo Spiritual Church Society. They meet in the hall, corner Main and Mohawk. The officers are as follows Pres., E. J. Chase; Vice Pres., Mrs. M. Miller; Financial Sec'y, J. Meith; Recording Secretary, J. Werich; Treasurer, Fred Grahling; Trustees, Wm. Meith, Adolph Best, J. Werich.



### DIRECTIONS FOR USE.

The Cabinet can be placed on a table or held in the lap as most convenient. One or more persons can sit with it.

TO GET THE BEST RESULTS: Sit at a regular specified time twice or three times a week, from one half to one hour at a time.

FOR SPELLING MESSAGES: Place the pointer on the Cabinet with the finger pointing toward the Alphabet; rest the tips of the fingers of the right hand lightly on the body of the pointer and place the left hand inside the Cabinet. After a few trials the pointer will move and spell out messages and names by pointing to the letters.

FOR TABLE TIPPING: Place the two V-shaped rests under the Cabinet in the slots prepared for them, and rest the hands lightly on top; soon it will commence to vibrate and rock from side to side, and by using the signals ONE TIP FOR NO, TWO TIPS FOR DOUBTFUL OR DON'T KNOW, and THREE FOR YES, communication is established.

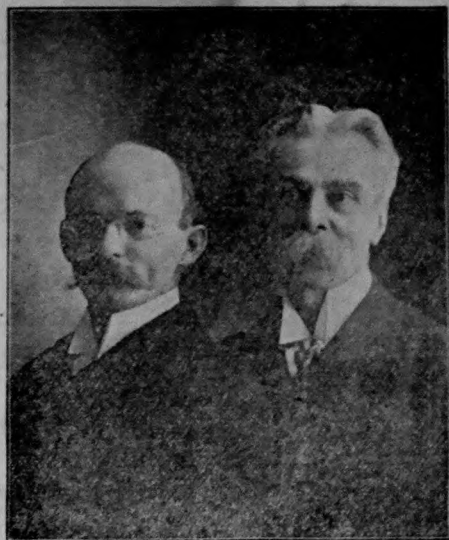
FOR AUTOMATIC WRITING: Place slate or paper on top of the Cabinet, take pencil and sit prepared to write; if you are sensitive, the hand will begin to tremble and vibrate more and more rapidly, finally moving across the paper in an irregular way. Continue, and letters will be formed spelling names and messages.

FOR INDEPENDENT WRITING: Take a wooden frame school slate and scrape pencil dust over the face of it; break off a small piece of pencil and put it on the slate, after which place inside and against the top of the Cabinet, holding it with the right hand flat on the under side of the slate. throw a piece of black sateen over the Cabinet to enclose it and lay the left hand on top of the Cabinet. The slate will be moved, marks appear dimly in the pencil dust and finally writing. This development requires great patience and perseverance, but is the most desirable of all psychic phases.

FOR CLAIRVOYANCE, CLAIRAUDIENCE, TRANCE, IMPRESSIONAL, INSPIRATIONAL, and other developments of a similar character, sit in "twilight" light, cover the cabinet with the sateen and centralize your mind (quietude being one of the essentials), resting your hands lightly upon the Cabinet until the desired result is attained.

The Cabinet in each case acts as a storage house for the magnetic energy and makes the attainment of the desired result more rapid and certain. The assistance of a few harmonious friends will be beneficial, but all inharmonious subjects should be dropped while engaged in the search for psychic phenomena.

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## A SERIES OF LESSONS IN Psycho-Palmistry.

BY  
Senora Blanca de Ovies.

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### HOW TO READ A HAND BY OUTLINE.

#### LESSON IV.

##### ARE WE ALL PALMISTS?

There are two kinds of people who are naturally interested in Palmistry. The blue or grey eyed people are the clear visioned, full of clairvoyant or second sight; the best adapted ones to study Palmistry. They have many lines in their hands indicative of sensitive natures and nervous temperaments.

They receive messages from the soul and mind; whilst dark eyed people are deeply interested in occultism in all its phases, they are hypnotists, not only of others but of their own lives and have so few lines they are oft-times unreadable; have firm, cool dispositions, smoldering fires underneath their surface; and in reading them, they "shut up like clams," as if to say—"I am not going to help you; get what you can, but get it with difficulty." This closes the curtain of futurity as far as the door of the soul is concerned and like a drop curtain on an otherwise beautiful play, I can feel the black wave of a curtain drop over me and I know the life before me is as a blank wall, without interest other than a passing wayfarer; this wall is an obstruction of course, as perfect accord, confidence and affinity brings a rapid reading, even going into the past so closely as not to wander from the days, months or years of life's history.

You will say, "then dark people are not so agreeable?" No, they are not so naturally endowed with as open a character as the grey and blue eyed people—I have no reference to blondes here, as they are different in another way but easy to read and being very agreeable and diplomatic.

A thin, white eye-lashed blonde has, under some circumstances, especially if her hair has a red tinge, no great feeling for the opposite sex, other than fondness for admiration. Say to her: "No man will ever turn your head," she will smile audibly at its hitting her case so accurately. Any blonde reading this may refute the imputation but not if told her personally. The thin women are the dangerous flirts, because their hearts are not as large as heavy women. They may love once but if disappointed in love they sometimes, not always of course, go about the world seeking new fields of conquest, which gained are no longer desirable.

But the heavy brunette or blonde have, as a rule, many lines of love, seen on the percussion of the hand under the little finger, with a chained heart line. Occasionally there are men and women born not to love or marry; this is generally shown by an absence of cuts at the outer hand near percussion as mentioned.

#### RELIGION OF THE HAND.

Straight lines in fingers as seen in artists, soul and mechanical types, denote conservation, love of art in churches and Episcopal or Catholic ancestry.

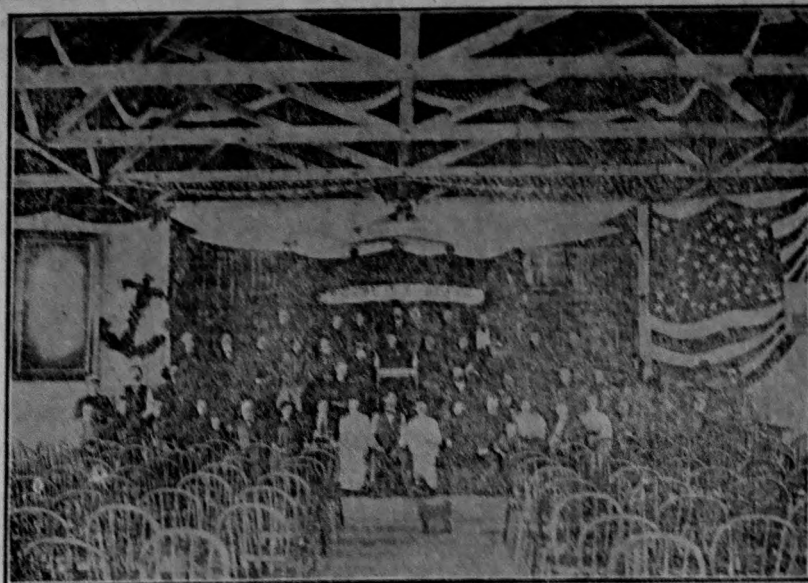
As the fingers begin to bulge the Methodist line is found; as the bulge increases we find Baptist blood and when we read the Mind hand we begin with the Lutheran, Congregational, to the twisted, out of shape hand of Presbyterians; if the little finger is curved and set we are sure of it; showing a narrow set way of looking at life, by having inherited old family traditions; only a liberal head line alters this shape.

The broader the second joint on first finger the more Universalism, Unitarianism or Spiritualism in the mind of the individual.

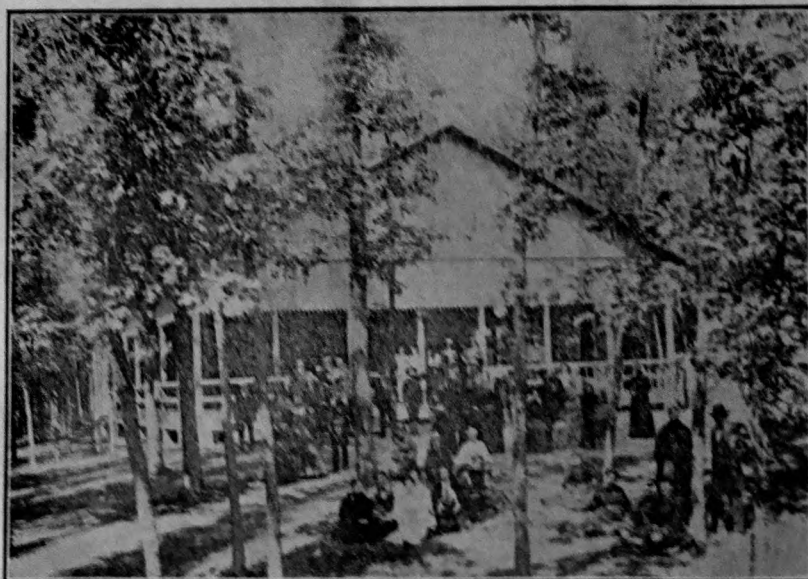
The second finger shows the religion one may embrace by marriage; the third and little finger proclaim the ancestry.

If you find a great diversity of shape in all the fingers, put it down to a Golden Rule religion. The longer the first finger the more change in fads. The broad first finger fairly long, shows a person who is skeptical and apt to be a "thorn in the flesh" of orthodoxy.

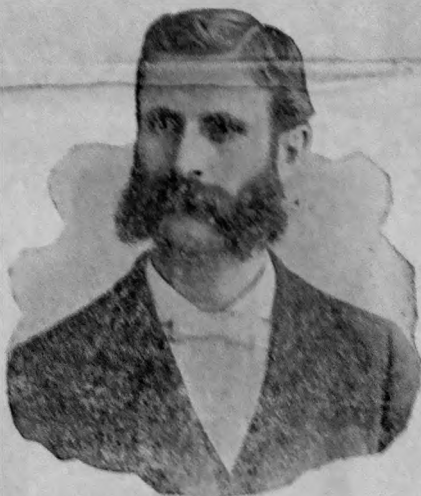
An Ingersoll has a first finger with three distinct joints, but in length, one joint below the second finger. This also applies to the inhabitants of old countries of long established and ideas of diplomacy or political factions, showing the liberal radical and conservative views. This rule does not apply to America or any other new country, because opinions fluctuate in accordance with a country's progression. Take a few of the American cities as an example. In Buffalo or Detroit the rule of reading the religion of the hand is correct eight times in ten. In Cleveland or other cosmopolitan cities the religion is very hard to discover.



Rostrom at Island Lake Camp, Michigan.



Auditorium at Island Lake Camp, Michigan.



## Spirit Message Department

Conducted by

J. Corden White.

JERUSIA J. CONDIFF.

My desire is to give a word to my dear husband that it may give him encouragement to go on in the struggles of earth. I am waiting for the time that we may be united as we were in life and bring out our own higher natures and that he may know death does not end all. To my husband, M. D. Condiff, New Albany, Ind.

EZRA FUNK.

Tell my brother Hosea that fighting for your country is all right where you are on the side of justice and I know I was. All are desirous of sending words of greeting to you.

T. F. MITCHELL.

It gives me great pleasure to be able to reach my dear wife from the conditions of a greater life than that of the past where we can see and know our friends and where under proper conditions we will be able to return to them. I find conditions with you that will be unfold-

ed to your benefit soon. To my wife, Mary H. Mitchell of Austin, Tex.

DUNCAN VAN NOSTRAND.

When I left the earth life I thought that was the end of all; but I found that in the great unfoldment of nature we only changed our conditions to a brighter and better one. I want to say to James, my son, it is all right with me now.

CHARLES PANGBURN.

I often try to reach my dear ones of earth and know that in this way I can reach my dear wife Sophrona. That you may know it is myself, I can say your mother Sophrona, and father Benjamin Bracey as well as our dear daughter Lizzie, join in this message to you and know that as the days go by we shall be nearer together. I am Chas. Pangburn of Belgium, N. Y.

NANCY RANSOM.

I want to reach my dear John of the physical life. The dear friends on our side of life are waiting to give to you the welcome to our life. Your companion, and son John H. are with us and progressing along all right, also the girls. Medad Chittenden wishes to be remembered. To her son John Ransom.

If any of these messages are recognized by those to whom they are addressed, or others please send a verification of the fact for publication.

Verification.

I am more than happy to say that I fully recognize the message from my spirit wife given in THE SUNFLOWER.

JOSEPH CARR, Boston Mass.

I fully recognize the communication from Eri Stiles. I knew him well during his whole life time.

GEORGE ARNOLD.

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## "LIFE BEYOND DEATH."

Extracts from a Sermon by

Rev. Seth Curtis Beach.

You have some of you been reading Dr. Savage's book entitled, "Life Beyond Death." It is an argument for immortality based upon physical manifestations and sensible phenomena,—direct evidence,—such as we are more or less familiar with under the name of "Spiritualism." If you already believe in these manifestations and their current explanation, I do not see what good the book can do you, and if your nerves are not strong it may easily do you harm, just as another glass will do harm to one who has already had a little too much. But if you are in good health, are interested in the question of immortality, and wish to know if there are any facts which seem to support the claims of Spiritualists to have solved the problem of immortality, this is one of the books to read. One thing I will vouch for; you can absolutely rely on every statement of fact which Dr. Savage alleges as matter of personal experience, as fully as if you had made the statement yourself.

And yet you may easily close the book as I do with the saying of the unhappy father in the gospel, "Lord I believe; help thou mine unbelief."

I can spare myself and you the necessity of making lengthy extracts from the book of Dr. Savage, because some of you have read it, and the rest of you are sure to read it if you have much interest in its subject.

Dr. Savage's experience has been very different from my own, and the difference dates back to the days of childhood memories. While he was a mere school boy in Norridgewock, the tables in more than one house of his acquaintance, tipped, danced about the room, and gave responses. He was himself a "sensitive," or a "psychic," or a person of "mediumistic" power, and a table in his own home would move under his hand and answer his questions. He had only to touch the table lightly and it would follow him quite across the room.

One thing he confesses was driven into his consciousness by these experiences, namely: "that some force was in action other than that which we ordinarily call muscular." Thus a very advanced position was early won, a position which some of us even in our old age have scarcely attained.

In his later life, Dr. Savage has seen a gay party dispersed in terror from a table around which they were sitting, "while objects in different parts of the house, up stairs and down, were flung about by some force that none of the people present could comprehend." It appears to be possible that my mother's nursery tale about her distinguished relative, Katie Shaw, may have been true after all.

Dr. Savage has seen a chair lifted, carried across the room, and leaned against a table, in broad day, no one being within many feet of it. He has seen and heard an accordion played, insulated in a wicker basket. He took the instrument in his hand, and it was nearly wrenched from his grasp. "It was," he says "a real struggle as though a visible man had been attempting to take it away from me."

He relates two very interesting cases of apparition of the dead to the dying, under circumstances which certainly make the reality of the apparition the simplest explanation. He gives several other incidents of great interest, and knowing Dr. Savage as I do, I have not the smallest doubt they appeared to happen precisely as he states them.

What are we going to do with these phenomena and much more of the same kind, attested by persons who have a measure of intelligence and who do not lie?

We can say as perhaps we have long said, that we do not know either what the facts really are or what they mean; and in so doing, I think we shall speak the exact truth. We do not know positively; but a perfectly neutral attitude is difficult to hold. You can school yourself to balance your mind upon a hair for a certain time, but in the end that

attitude will be difficult, and you will find that you incline to descend upon one side or the other. For myself, I incline to accept the facts, not only as apparent but as real, though I have never experienced any of them, and most of them I had rather not.

Furthermore, I find myself inclining to accept the Spiritualist's explanation. Dr. Savage who believes about a thousand times more than I do, disclaims being a "Spiritualist." He had better, or we should surely mistake him for one. On the contrary, I am so weak in the faith that no one would suspect me of being a Spiritualist unless I make an open confession. Without a blush, I therefore acknowledge myself to be a Spiritualist; that is I am more that way than the other way. I think that today the balance of evidence is on that side. Like the father of that boy with a dumb spirit, I say, "Lord I believe; help thou mine unbelief."

But some of you who are skeptically inclined may ask if it is not conceivable that the facts will admit of a different explanation. As our friend Hamlet remarks, "ay there's the rub." Dr. Savage has himself said that we as yet know next to nothing of the possibilities of the human mind, and we know even less of the possibilities of what we call matter. He has a chapter in which he shows how our ordinary arguments for immortality leave us a little short of certainty; I am free to say that if we were sure that a chair was carried across the room by a disembodied spirit, that kind of argument would give certainty; but was it so carried? The skeptical has his doubt still unremoved, though please remember that I am a believer as I have already confessed.

Dr. Savage is much more interested in this matter than I am. I believe that the hope of immortality has its value, but one does not want to know too much about the matter. It is better not to think you know it all. I hope the world has been greatly benefited by its belief in the hereafter, but it has paid dearly for its blessing. Until the 19th century there have been very few in any generation to whom the hereafter has not been a terror. Wordsworth says: "The world is too much with us," but surely the "other world" has often been too much with us. What Dr. Martineau has well named "otherworldliness" has been a disease of religion. Dr. Savage speaks slightly of Thoreau's maxim, "One world at a time," but no more religiously healthy maxim was ever given.

Dr. Savage informs us that he took up his investigations that he might have something with which to satisfy broken hearts that came to him for consolation. The broken hearts that I have encountered are not of a kind to be satisfied at all. They feel like Lowell over his dead baby.

"Immortal? I feel it, I know it.

Who doubts it of such as she?

But that is the pang's very secret—

Immortal away from me.

Communion of spirit? Forgive me,

But I, who am earthy and weak,

Would give all my incomes from dream-land

For a touch of her hand on my cheek."

I suppose I am very unfeeling, but Dr. Savage would have given his broken hearts as much comfort if he had tried to take their minds away from their trouble as he did by sitting down with them with a slate or a planchette, probing the tender sore and keeping open the bleeding wound. There are some things which it is so good to let alone, and one of these is cutting sorrow.

I am made uncomfortable by the possibility of visitations from spirits of another sort, some of which are not so kind and gentle as Dr. Field. If they can carry a chair across the room, could they not easily fling it at my head? I do not relish the thought of it. How easily they could strike a match and burn the house in which in fancied security I sleep. Who knows how many victims of circumstantial evidence lie in prison today for incendiarism or murder, malignant spirits committed? Who knows that a whole array of spirits are not today fighting valiantly and bravely on the side of the Boers in Africa?

Who exploded the mine under the Maine at Havana? Why not the Duke of Alva, or Cortez or Pizarro? Who shot Mr. Goebel of Kentucky? Why not one of the victims of his own pistol? Who killed LeBarron in the Dexter bank? Had he no enemy in the other world? Who wrote the Janius letters that have never been successfully traced to any earthly source? Who masqueraded in the "Iron Mask" and kept his secret beyond discovery? Surely, we are at the mercy of these creatures. Human science is a delusion and a snare. We thought that two and two would always make four; strange to say, here are three or five, and we can not make it otherwise. We thought that one would reap what he sows, but what if the spirits blight our seed and sow tares? I much prefer that things called spirits should not have so much physical potency. I do not desire to find my dishes broken when I get home nor my books and manuscript hidden where I cannot find them.

Dr. Savage declares that he "believes with his whole soul that it will not be long before immortality will be as much discovered as America was discovered by Columbus," and, as I have said, I partly follow him, though with nothing like the same approach to certainty.

But do not let us exaggerate the importance of this possible discovery.

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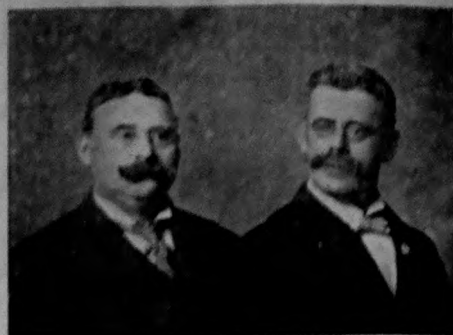
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# GHOSTS

## The Psychic Research

REPORT OF  
AUTHENTICATED GHOST STORIES.

Belief in that form of supernaturalism called ghosts is coeval with the human race and was never more general than it is today. Nowadays, however, for the most part, apparitions are treated scientifically and by being reduced to orderly observance of psycho-physical laws have been shorn of many of their terrors. Nevertheless, that there is still in human nature a residuum of vulgar superstition concerning ghosts is evidenced by the recent sensations in New Jersey, where entire communities have been thrown into a state of agitation by mysterious sights and sounds of a ghostly nature. Nervous people have abandoned their homes and the timid refuse to go out o' nights for fear of encountering the diaphanous forms so familiar to readers of ghostly literature. With all our boasted civilization and common sense, the community that boasts not a haunted house looked upon with shivering awe by day and shunned like a pestilence by night, is chagrined by its destitution of points of interest.

Ghosts are the most cosmopolitan of beings. They are peculiar to no age and no clime; but they betray a lamentable lack of versatility in invention and all bear a sort of family resemblance. There are manifold forms of materialization and manifestation. During the Dark Ages and down to within a comparatively recent period, witchcraft was in vogue, and many ghostly and horrible things happened during those benighted centuries when spells were cast by old hags who rode broomsticks and turned into black cats. That saintly old duffer, the Rev. Cotton Mather, one of the most learned ecclesiasts of his time, was a particularly zealous exterminator of witches in New England, and Sir Matthew Hale, a distinguished ornament of the legal profession and lord chief justice of the King's bench, was a firm believer in witchcraft and discoursed learnedly and austere upon the subject.

But in discussing ghosts we must rigidly exclude witchcraft, for witchcraft was evil and devilish, whereas there are few authentic records of a ghost ever having harmed anybody or ever having manifested a desire to frighten anybody. We understand things better now than formerly, and are beginning to realize that in making themselves visible to mortal eyes ghosts have a definite and praiseworthy motive. They desire perhaps to divulge some secret that will further the ends of justice, or to communicate some message that would benefit the living, some word of caution, warning or advice, or some assurance that would bring joy and comfort. As we come to know ghosts better we learn that there is absolutely no reason why we should be afraid of them; on the contrary we should give them the glad hand and apologize for misunderstanding them for so many centuries. Just think of their patient persistence! For ages they endeavored to communicate with man for man's good, but man would flee in terror from their presence. How many wrongs have gone unrighted, how many joys have been missed on account of man's unreasoning fear we may not know. We can only be thankful that the spooks did not give up the attempt in despair but persisted until finally their true mission and character were revealed.

In the earlier days some men of renown were accompanied by a "familiar." Earl Gray was haunted by a head which not only he but members of his family saw distinctly. Porson, the famous scholar, was accompanied wherever he went by a little old woman in a tall red hat, who would sit beside him at his desk and trot ahead of him when he went abroad.

We are indebted to that eminently useful and occult organization the American Society for Psychical Research, for many well authenticated ghost stories, the date being furnished by persons of undoubted

reliability at home and abroad. The society is composed of eminent scholars and scientists and is investigating phenomena with scientific phlegm. All accepted instances are vouched for by reliable persons.

To be continued.

### Love and Death.

Two, from the Heights of Quiet,  
Come one day to men;  
Two, love and death, come hither,  
Come once and not again.

I turned, looked every whither,  
Nothing could I see;  
But, as the high God liveth,  
One came from Him to me.

She came with touch and odor  
Of a summer breath—  
Came, as shall come the other,  
The second angel, Death.

Swiftly my soul unfolded,  
Flashed and reached awide;  
It drank the pouring glory  
Of heaven's summertime.

I reckon not the seasons,  
The years that fall and flow;  
Life filled her cup and spilled it  
That hour long, long ago.

Since none has met me seeking  
Up and down the ways;  
Love comes no more forever  
In all the coming days;

And surely he shall find me,  
Whether I rest or roam,  
The other—kindly angel—  
Come to take me home!

—Harpers Magazine.

### LETTER FROM SECRETARY OF THE N. S. A.

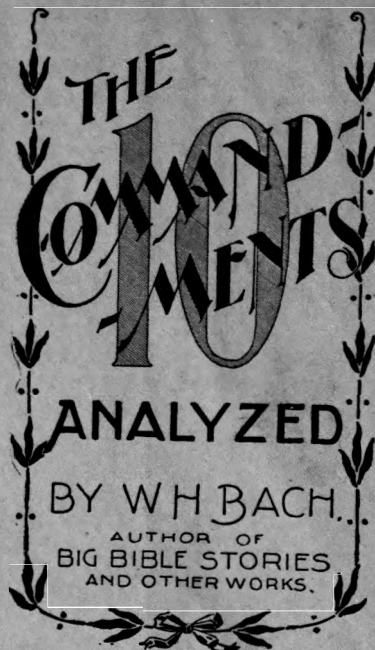
It is with pleasure that I announce that the threatened invasion of the rights of Mediums and Spiritualists in the District of Columbia has, by the prompt action of the N. S. A., and of the Spiritualists of this city, been suppressed. The facts are as follows: A committee was appointed to draw up a list of measures for the revision of the Tax-laws of this District, and a long line of sections were thus presented. Among them we found Sec. 34, reading as follows: "Clairvoyants, soothsayers or fortune-tellers, by whatsoever name called, shall not be allowed to practice their calling in the District; and anyone attempting the practice of such calling as aforesaid, shall be deemed guilty of a misdemeanor, and upon conviction in the Police court, shall be subjected to the penalty prescribed in Sec. 12."—The penalty in Sec. 12, is fine or imprisonment for each offense.

Through the efforts of the N. S. A.—and the unflinching work of its Treasurer, T. J. Mayer, the measure has been eliminated from the Bill, and the mediums and Spiritualists need fear no further trouble from it. Mr. Mayer who sought legal counsel in the beginning, and presented petitions against the measure to the attendants at the spiritual meetings in this city, who also personally visited the Commissioners, and wrote letters to the Authorities in protest against such unjust legislation as that proposed, has the honor of receiving word direct from the Commissioner, that the section against clairvoyants and others will be completely eliminated from the bill, and we feel that only due credit is given in announcing that to this earnest Spiritualist do we owe the suppression of this measure, although we deeply appreciate and recognize the co-operation of the members of the spiritual societies, and other good friends in this work.

We must also mention the good offices and pledges of the Hon. A. Gaston Representative from Penn., to the House, who was ready to present the petitions against the measure, to the Committee, and to work faithfully for the defeat of an unjust bill, and to him is much credit due, though we are glad to say his service in this line will not now be needed as the case is settled without the work or attention of the Committee.

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If you receive a copy of The Sunflower and are not a subscriber, it is an invitation to become one. It is published on the first and fifteenth of each month at 50 cents a year. Send your subscription today--tomorrow never comes.

## THE SIGNS OF THE TIMES.

As one looks around the country the signs of the times are so clearly marked that it is to be wondered at that people do not more fully absorb the thoughts and prepare for the time that is certainly coming.

What an upheaval in all matters pertaining to the life of humanity has taken place during the last century. What changes cast their shadows before them for the coming one.

The Nineteenth Century has been one of mechanical improvements. During the last decade, it has been gradually changing to marked changes in the mental sphere of existence. Not that mentality has not grown during the whole century, but that it has been gradually preparing itself for the new condition of affairs, so that those who are far seeing have now become fully awakened to the decided improvements that the mind is making in the lives of human beings.

A century ago we were willing to see much go to waste. Today all is changed. Mentality has gained a sway and wherever there is an opportunity of changing the old for the new, there we find the engineer, artisan, or mental scientist, ready to ply their trades for the betterment of humanity and make life's burdens lighter.

For ages Niagara's mighty force was wasted! only the roar of the cataract gave voice to the mighty power that was pent up in its waters. Today, man has harnessed part of its waters and is sending out light and power over a large section of the country.

For ages the mind was held in subjection. For ages, he who dared assert that man had within him the potentialities of a god, that he was created in the image of that divine principle, was looked upon with scorn, partially demented or not fit for people to associate with. The right to use reason was denied him.

Today, the possibilities of the mind are being made manifest. As Niagara's power was wasted, so has the potentiality of the mind been lost to humanity. But as Niagara's power is now being stored for use, so is the potential energy of the mind being made manifest and stored for the uplifting of humanity and for the alleviation of her ills.

Mind is the great power. With it, points are gained or lost. Health to a great extent depends upon it. Great thoughts inspire others and as the pebble dropped in the pond sends its waves of water to the uttermost parts of the pond and we listen to their ripple on the shores, so the waves of thought fall upon etheric space and cause their tiny waves to fall upon all brains and as soon as we become through proper training, sufficiently sensitive to catch them, we will hear the sound as plainly as we hear the ripple of the waves on the sandy beach.

Brain power is the lever of Archimedes. Given but a fulcrum and it will move the world.

## MEDIUMS ATTENTION.

The people are interested in the mediums who are to be in attendance at Cassadaga Camp the coming summer. If you send us your names, and phases of mediumship, we will run them in THE SUNFLOWER from May 1st, to the opening of camp free of charge. We will do this for the benefit of both people who wish to attend and the mediums.

## Methodists in Trouble.

The membership of the great Methodist church in this country is less than it was two years ago. A great effort is being made to revive the interest, and in behalf of the body of Bishops a committee composed, of Bishops Fowler, Ninde and Joyce have issued an address to the church urging a week of prayer beginning March 25th which says in part: "To day our Methodism confronts a serious situation. Our statistics for the last year, show a decrease in the number of our members. The lost ground is paved with the dead."

"We are surrounded by powerful enemies. The attack is on every side. It is high time for every Methodist to take himself or herself to prayer and to call mightily on God for help."

Our good friend, Capt. E. W. Gould, will be heard from on an important topic in the next issue of THE SUNFLOWER.

## Program of the

## Cassadaga Camp

For 1900.

G. H. Brooks, - - - Chairman.

MUSIC:

Northwestern Orchestra.

## JULY.

- 13 Mrs. Carrie E. S. Twing.
- 14 J. Clegg Wright.
- 15 Mrs. Carrie E. S. Twing. Rev. Moses Hull.
- 16 Conference.
- 17 Rev. Moses Hull.
- 18 Rev. Moses Hull.
- 19 J. Clegg Wright.
- 20 Mrs. Carrie E. S. Twing.
- 21 —
- 22 J. Clegg Wright.
- 23 Conference.
- 24 —
- 25 —
- 26 —
- 27 —
- 28 —
- 29 Rev. Morgan Wood.
- 30 Conference.
- 31 Rev. Morgan Wood.

## AUGUST

- 1 —
- 2 —
- 3 Rev. Dr. Austin.
- 4 —
- 5 Mrs. Cora L. V. Richmond. Rev. Dr. Austin.
- 6 Conference.
- 7 Mrs. Cora L. V. Richmond.
- 8 Prof. W. M. Lockwood.
- 9 —
- 10 Prof. W. M. Lockwood.
- 11 —
- 12 Prof. W. M. Lockwood. Rev. Anna L. Shaw.
- 13 Conference.
- 14 Rev. Anna L. Shaw.
- 15 Womans' Day—Rev. Anna L. Shaw.
- 16 Hon. Dr. Montague.
- 17 Lyman C. Howe.
- 18 Hon. Dr. Montague.
- 19 Lyman C. Howe.
- 20 Conference.
- 21 J. C. F. Grumbine.
- 22 Anna L. Gillespie.
- 23 J. C. F. Grumbine.
- 24 Anna L. Gillespie.
- 25 Lyman C. Howe.
- 26 Anna L. Gillespie. J. C. F. Grumbine.

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## THE SUNFLOWER

IT WILL BE SENT

THREE MONTHS

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10 CENTS SILVER.

This offer will hold good for a limited time only.

Stamps will not be accepted. Send a Silver Dime.

## Everybody's Column.

What are your rules concerning publishing reports of societies?

E. R.

We are pleased to receive and publish reports of societies' doings. They should be written in a concise manner and relate the doings in an interesting manner. Laudation of individuals does not constitute news, and it is a great question if the individual so lauded does not lose by it in the end. General items concerning the interest, attendance, speakers, mediums and officers and workers is what the public is interested in. (Ed.)

I would like to learn of Occultism. Can it be taught by mail or in absent lessons? I would like to hear someone's experience through "Everybody's column."

MRS. J. B. H.

Augusta, Ga.

"Everybody's Column!" What an opportunity. Here everybody has a right to appear, air his or her idiosyncrasy, give advice, directions and ask questions. The last is my fort. I am a born interrogation point. But I will try not to weary your readers the first time, for if I did, you might not let me come again.

Question number 1. Will someone please tell me why and how this mind cure has operated in severe cases. I don't believe it does. I think it is all right in cases that are mostly imaginary, but in cases of real sickness, has anyone ever experienced a cure? If so, will you please rise and explain.

Question number 2. Spiritualists talk about the Bible, Jesus, Gautama Buddha, Zoroaster, and other so called saviors; what do they believe about them as a class? One says we believe the Bible and in God. Another says they do not. Which is right? or are both right from a different standpoint?

If I can get these answered, I will try again.

ONE WHO WANTS TO LEARN.

I am pleased with the idea of having a column devoted to the ideas of everybody. Now, I don't believe in many things that others do. I have my reasons, they have theirs. I am a Christian Spiritualist, and I find there is a society of Anti-Christian Spiritualists. Then I find so many different ideas on these subjects. Why can we not unite upon some of the essentials and not be continually harping on everything in the world. If we want to make Spiritualism grow, we must follow the ideas and profit by the experience of the church people. They have made a success of their propaganda. We have not. They have made a success of raising funds. We have not. The Salvation Army proposes to raise \$50,000 in one week by "self denial." We have been unable to raise \$10,000 in six months to enable us to secure a gift of a home for

our National Association worth \$15,000.

I sometimes ask myself, "in the light of all this, is it possible for Spiritualism to maintain itself as an independent organization? or will it be gradually absorbed into the other isms and lose its individuality?" What do the readers of this column think?

A Christian Spiritualists who will simply sign herself plain

SPIRITUALIST.

I note in the last SUNFLOWER that you have opened an "Everybody's Column." I wish to write you of my observation of the Spiritual Societies in Buffalo but more especially of the "Buffalo Spiritual Church," a new Society now located at the corner of Main and Mohawk st, in the Royal Arcanum Hall.

Last Sunday afternoon I attended the meeting of the above mentioned society, and as I entered the hall I found Mrs. Mattie Hull, on the platform delivering an address to an interested people. I was somewhat surprised at this fact for I had noticed a feeling between the people of the different societies. But through the kindness of President E. J. Chase of this new society the reserve has been broken and a more fraternal feeling has displayed itself of late.

Two weeks ago Mr. Chase appeared at the Temple and presented Moses Hull, their pastor, with a very fine bouquet of handsome flowers, about as large as he could well handle. This act was suggested by the little control of Mrs. E. J. Chase, "Prairie Flower." Mrs. Chase is the test medium for this new society and gives many messages from the higher life.

In the evening I attended meeting again at the same hall, and found all seats occupied and that old veteran J. W. Dennis, on the platform trying to teach the people the A. B. C. of Spiritualism.

After the lecture Mrs. Chase gave over half an hour to giving tests. A few weeks ago a Rev. Mr. Helms, made a raid on Spiritualism, and since that time the Spiritual meetings have been extremely well attended, therefore allow me through the columns of the well read SUNFLOWER to thank Bro. Helms, for calling attention to our Spiritualism. He has advertised it well and my wish is that every Orthodox Minister would raid us and so advertise us in the same manner.

A few weeks ago the Rev. A. J. Weaver lectured before the Queen City Society audience and pleased them greatly and now that the reserve is broken and each society seems disposed to fraternally meet let us hope that our Spiritualism here in Buffalo may flourish like a green bay tree.

More anon.

SPY ON KOP.

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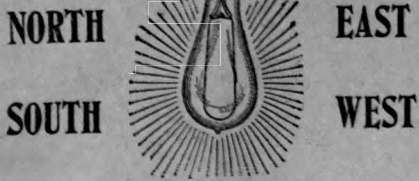
And receive

The Sunflower

THREE MONTHS.



## LIGHT FROM EVERYWHERE.



This department is conducted to assist our public workers to keep in touch with each other and with the people. Send us notice of your engagements or any other items of interest. Secretaries of societies are requested to send short reports of their work. Full name and address must accompany every article intended for publication.

Mrs. Maud Lord Drake is in Chicago. Oscar A. Edgerley is at Lake Helen, Fla. A. E. Tisdale, the blind medium is working in Michigan.

G. C. B. Ewell is acting as pastor of a Spiritualist Church at Toronto Ont.

Mrs. Wreidt, trumpet medium, well known at Lily Dale, is at Columbus, O.

Mrs. Dr. Vaughan is open for engagements. Address, 212 Ogden Ave., Chicago, Ills.

J. M. White is engaged at Kansas City, Mo., and can be addressed as 1013 Oak Street.

Don't forget the Mass Meeting of the Illinois State Spiritualist Association at Chicago.

Mrs. Carrie Twing will speak for the Norwich, Conn., Spiritualist Union during April.

Mattie E. Hull has some open time for campmeeting engagements the coming summer.

Mrs. Alice Baker, trance and inspirational speaker, is open for engagements. Address 261 Pearl street, Cleveland, O.

C. M. and Josie Folsom have been at Ft. Wayne, Ind. They have open time during the months of April, May and June.

George Friend, 1960 Dorr Street, Toledo O. would be pleased to hear from reputable mediums with terms for engagements.

Anthony Comstock has inaugurated a crusade against church fairs. So says the New York Telegraph. "Saint" Anthony declares them immoral.

The Arkansas Valley Spiritual Association will hold their camp meeting at Island Park, Winfield, Kan., from July 6 to 26. J. D. Douglass, Sec'y.

George H. Brooks is still serving the Unity Spiritual Society of Milwaukee, Wis. He will aid Mrs. Clara Stewart in her efforts to organize a Wisconsin State Association.

Lake Brady Camp will open July 1 and close September 2. They will hold Sunday meetings in June and September. For particulars address Geo. N. Abbot, 745 High Street, Alliance, O.

G. W. Kates and Mrs. Kates are still working in Minnesota. They are engaged to help organize the Wisconsin State Association. Permanent address, 1 Highland Ave., Minneapolis, Minn.

The Ohio State Association is actively engaged in the work. They have undertaken a series of mass meetings which are very successful. C. B. Gould secretary, 406 Electric Building, Cleveland, O.

Mrs. N. D. Miller-Wilcox is just recovering from a severe fit of sickness. Her seances are announced to begin March 12th if her health permits. She is located at 1729 Fairmount Ave., Philadelphia, Penn.

The friends who have taken an interest in keeping THE SUNFLOWER before the people this month have our sincere thanks. Mrs. Myra F. Paine, N. H. Eddy, F. Corden White, Harry Dalton, Campbell Brothers, and W. C. Bethel sent quite a number. The last named sent a club of thirty.

Ira Moore Courlis, is giving fine demonstrations at Brooklyn, N. Y. The fraternity of Divine Communion report the interest greater than ever before. Miss Stillman gives good satisfaction as soloist and leader of the singing. As a rule, too little attention is paid to music at Spiritualist meetings.

Campbell Brothers are meeting with success in Buffalo. Their last seance at the Temple was a complete success and

they hold another March 19. They will hold two seances at Rochester, in Odd Fellow's Hall, Friday evening, March 30 and Sunday evening April 1, returning to Buffalo April 2. They will remain in Buffalo during April.

The Watseka, Ills., Spiritual Society gave a supper and fair, Feb. 27 at the home of Dr. and Mrs. H. H. Alter. Many useful and beautiful articles were disposed of, among them a sunflower quilt. About \$100 was raised. The Watseka Band volunteered their services and played during the evening. Mrs. Emma Nutt-Moore served the society recently giving public and private lectures and seances.

In reply to a number of questioners, we desire to say that cottages at Cassadaga Camp can be rented at from \$25 to \$150 for the season. A good six to eight room cottage, furnished for house-keeping, rents from \$45 to \$65 for the season. Rooms are from \$1.50 a week to \$1.00 per day. The hotels charge from \$1 to \$2 per day. There are three hotels. The Grand and South Park, on the Grounds, The Leolyn, about a block from the Auditorium, and then there are boardinghouses and the Fern Island House and Shady Side, each about three blocks from the entrance.

Mrs. M. L. Eugenia Roubie, writes:

Mrs. Myra F. Paine of Syracuse N. Y. has just closed a very successful two months engagement in the capacity of inspirational lecturer with the first Progressive Spiritual Society of Watertown, N. Y. She was assisted at each service by two of Watertown's young workers as test mediums, Mrs. R. E. Jackson and Mr. Curtis A. Gould. The meetings were well attended and every one recognized in this worthy trio individuals who were capable of imparting what was most needed to any with whom they might come in contact thereby making the world better for their teachings.



South Park House, Lily Dale.

## Lily Dale News.

Mrs. Weaver, of Buffalo, is visiting Mrs. Sage.

The school gave very fine exercises Friday, March 2.

Miss Keough enjoyed a visit from her sister, of Dunkirk.

Jimmy DeMilt has been quite sick in the hospital at Dunkirk.

The class in advanced thought held a pleasant session at Mrs. Sage's cottage the 14th.

The March meeting of the C. L. F. A. Board has been called by President Gaston for Saturday, March 31.

Mr. D. T. Harris has engaged help for the Fern Island House and will open it, as usual, for the accommodation of guests during the summer.

Capt. A. J. Langworthy, an attendant at Lily Dale Camp passed to spirit life from his home at Muskegon, Mich., recently. We will have more to say about his work in our next issue.

Mrs. Penhollow, of Cassadaga, who formerly lived at the Shady Side, died suddenly March 6. She was well known to many of the attendants at Lily Dale. Heart disease was the cause.

Mrs. Witherel's party at Cassadaga was well attended considering the weather. The fates seemed to be against her, however, as there was a fearful storm that day. Notwithstanding this drawback, it was one of the most enjoyable of the season.



Sunflower Pagoda, Lily Dale.

Mrs. Mary Todd, who is visiting her cousin, Mrs. Talman, of Perry, N. Y. has been suffering with inflammatory rheumatism for three weeks. Mrs. T., come home to Lily Dale where people don't get sick. So say your many friends here.

The 52 anniversary of the advent of Modern Spiritualism will be celebrated as usual at Lily Dale this year. The exercises will begin Friday Evening March 30th with a dance in Library Hall. Saturday evening the children will give an entertainment in the hall and Sunday at 2 p. m. the anniversary address will be given by Mrs. Clara Watson, of Jamestown N. Y.

Through the efforts of THE SUNFLOWER, Lily Dale has been put in the list of International Offices. This means quite a little for our summer visitors as well as for our local people. Heretofore money orders from Canada, or any other country outside of the U. S. had to be sent away to be cashed. Realizing from experience the inconvenience this must be to our visitors, as well as to THE SUNFLOWER office, we took the matter up through the First Assistant Postmaster General and on March 12th an order was issued making Lily Dale an International Office. So much for having something located on the grounds that has a interest in improving local conditions.

## SPECIAL ANNOUNCEMENT.

To secure additional office room, on account of increasing business, C. Walter Lynn, the eminent Mental Healer of Oakland, California, has been compelled to change his location. His address in the future is 1017 Castro Street.

The cures he is performing, through absent treatment and magnetic appliance, are simply marvelous.

**Distance is apparently no bar whatever to success.**

The testimonial below is only one out of the many that shows the remarkable healing power that he possesses. Many apparently hopeless cases of disease have yielded readily to his system of treatment. He is endorsed by some of the most prominent men of the age, as worthy of confidence in every respect and gifted with remarkable psychic power.

**Created a Sensation.**

Dr. C. Walter Lynn,

Dear Doctor:—I am certainly improving beyond my expectations through absent treatments and will have to say this for you, that it would be a great blessing to all suffering humanity to give you their patronage, for you can certainly restore their health. I am doing heavy work now and have some endurance. I had almost despaired of regaining health again, but am convinced otherwise through your power. Please accept my heartfelt thanks for the benefit I have received. It is very likely that many others in this vicinity will soon send for diagnosis, as your success in my case is creating a great sensation. May you be blessed with a long and happy life, is my prayer.

Your Grateful Patient,  
GEORGE A. PENROSE.

DR. MARY E. SELLEN,

TEACHER,  
MENTAL HEALER  
AND  
PSYCHOMETRIST.

Operations Prevented.

Advice and Remedies Sent.

HOW TO PSYCHOMETRIZE

Taught in one Lesson, \$1.00

MEDIUMISTIC  
GIFTS

ARE DEVELOPED  
THROUGH MY TREATMENTS.

SEND PHOTO  
AND ONE  
LEADING SYMPTOM.

SPIRIT  
HAIR  
RESTORER,

Will Grow Hair in  
Every Case where  
the Roots are not  
Destroyed.  
\$1.00 per Bottle.

OFFICE: 3960 Langley Ave.,  
CHICAGO, - ILLS.

## TESTIMONIALS.

This is to certify that I have been cured of female troubles and blood disorders of long standing by the skillful treatment of Dr. Sellen. Although a number of physicians diagnosed and prescribed for my case, they gave me no relief. I am confident that Dr. Sellen can effect a cure in all similar cases.

Mrs. W. B. TOTTEN,  
6020 Jefferson Ave., Chicago, Ills.

Alex. White, 35 Town St., Dayton, O., says he was a great sufferer for over two years unable to work; after a few weeks treatment he was well and a very grateful man.

Mr. P. Baker, Columbus, Ohio, a member of the City Council for many years was cured in one month of an affliction which baffled the skill of other physicians for twenty-five years.

I was saved from a severe illness by Dr. Sellen's treatment. I deem her a true physician in every sense of the word.

SAMUEL WOOLEY,  
Milo, Ohio.

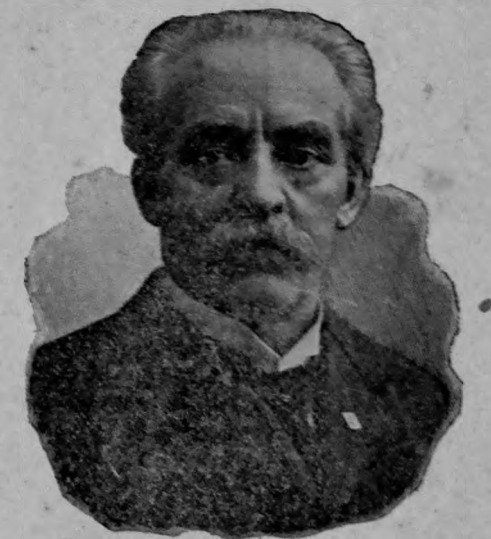
For one year my left side was entirely helpless. I was unable to dress myself. Within four days after taking Dr. Sellen's treatment I began to improve and my disability has entirely disappeared, leaving me in the full vigor of womanhood.

ELIZABETH WIRE,  
Magnetic Springs, Ohio.

My daughter was afflicted with heart trouble. The physicians at the College of Physicians and Surgeons said she could not get well. After six months of Dr. Sellen's treatment she is well and strong and can be seen at her home.

E. V. MERCER,  
144 Sholto St., Chicago.

Mrs. Lucinda B. Chandler, Downer's Grove, Ill. writes: "I willingly testify to the value of Dr. Sellen's power as a healer."



Our Bible: = = = =  
WHO WROTE IT? :::  
When - Where - How?  
IS IT INFALLIBLE? -

A Voice From  
The Higher Criticism,

BY MOSES HULL.

PRICE \$1.00

ADDRESS

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## LIFE.

Budding, blooming, dying,  
Morning, noon and night;  
Pleasure soon is sighing,  
Time puts out the light;  
Beauty's swift and fleeting,  
Youth is lost in age;  
Things that are now being  
Are for history's page.

Joy's so like the flowers,  
Beautiful and sweet,  
Cheering summer hours,  
But, alas, how fleet!  
Wintry gales are blowing,  
Dead the flowers lie;  
Hopes are feeble growing  
'Neath the leaden sky.

Laughing, musing, weeping,  
Each succeeds in turn;  
Each is in our keeping,  
All too soon we learn;  
Weeping, musing, laughing,  
Life is only this;  
Tears we're surely quaffing  
From the cup of bliss.

When our hopes are failing,  
When our lives are spent,  
When we are bewailing  
Fates so discontent;  
If we can discover  
In that dim beyond  
Light that seems to hover  
O'er the Christian's wand.

Shadows may be lifted,  
And the spirit roam,  
When the scenes are shifted,  
In a cloudless home,  
Where there is no dying,  
Morning, noon or night,  
Pleasure never sighing,  
But eternal light.

WALTER ALLEN RICE.

## Artificial Silk.

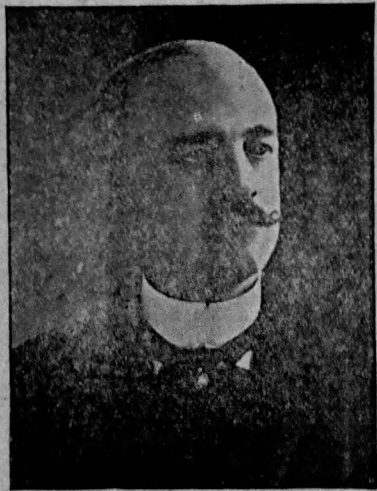
The silkworm, with its comparatively small output, has now a rival in artificial silk; and it was to explain the processes by which this is produced that Joseph Cash, chairman of a factory at Wolston, near Coventry, read a paper at the Society of Arts. Sir T. Wardle presided.

Many attempts have been made, said Mr. Cash, to produce a material resembling silk, but only recently have they resulted in a commercially successful fabric. The earliest imitation was spun glass, which in its flexibility and brilliancy is excellent for millinery or dress ties, but its limitations are soon reached, for it can only be spun certain lengths, and it possesses little or no warmth.

"Polished" cotton, "mercerized" cotton, and Pandura "silk" made of gelatine thread have struggled for recognition in the market, but complete victory seems to be reserved to what is known as collodion "silk," produced by the Chardonne method, which is elaborate. Enormous sums of money, it appears, had been lost ere the present success was attained two years ago. But now the development of the industry is going on by leaps and bounds in Besancon, in France, and in Switzerland. The material has an even greater brilliancy than silk, but the warmth is not so great. It is more durable, however, than the natural silk as known to the ordinary customer.

## A Remarkable Clock.

The most remarkable clock in the world is owned by a Hindoo prince. In the place of an ordinary dial is a gong, and beneath it, on a metal plate, lie artificial human bones and skulls in a heap, there being a sufficient number to form twelve perfect skeletons. At 1 o'clock the number of bones forming a single skeleton come together with a snap, the skeleton by invisible mechanism springs to its feet, seizes a mallet and strikes the gong once, and, returning to the heap, falls to pieces again. According to the hour, the number of skeletons which rise from the heap varies, and when the whole twelve rise together at noon and midnight the spectacle is said to be most gruesome.



## C. Walter Lynn,

The Celebrated  
MENTAL HEALERAND  
GIFTED PSYCHIC.

DISEASES CURED AT A DISTANCE

BY  
ABSENT TREATMENTS.OBSESSION  
OR UNDEVELOPED INFLUENCES  
REMOVED.

INSTRUCTIONS IN HEALING.

Marvelous Cures of Disease  
THROUGH  
PSYCHIC POWER.Readings and Business Advice, by mail,  
\$1.00 and two stamps.Absolutely correct diagnosis of disease,  
send name, age, sex and own handwriting,  
with five two-cent stamps."I have never known a more competent,  
reliable and truthful medium for the Spirit  
World than C. Walter Lynn."  
JOS. ROBES BUCHANAN.

1017 Castro St., Oakland, Cal.

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Herbalist,  
Psychometrist  
AND  
Medical  
Clairvoyant.DIAGNOSES DISEASE  
from a lock of hair (no symptoms required) for 25c in stamps.  
Psychometric Delineation  
and Spiritual Horoscope given  
from Lock of Hair, no date of birth being necessary.A pamphlet containing the four editions of prophecies (to 1925) recorded in the public press by this Celebrated Seer since the spring of 1898, with verifications to January 23, 1900, together with testimonials from the press and public regarding his remarkable psychometric, clairvoyant and healing powers, will be sent with terms, to any address for five cents in stamps. Address  
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A Monthly Journal devoted to the Occult.

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Die einzige deutsche Zeitschrift fuer Spiritualismus und Occultismus in den Ver. Staaten. Jahresabonnement \$1.00; erscheint woechentlich. Probenummern gern versandt. Zum Abonnement ladet freundlichst ein.  
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DR. J. M. PEEBLES.

BECAUSE your physician has failed to cure you do not give up in despair. There is still help for you. Thousands of those who have been given up as "incurable" are receiving new life and vigor at the hands of Dr. Peebles' and his able staff of assistants. He can cure you or at least give you permanent help.

**Psychic Diagnosing.** All of the Doctor's diagnosing is done by the aid of his Psychic gift. He can diagnose your diseased condition as accurately as can the X-ray locate a fractured bone. Nothing is of more importance than a correct diagnosis. This is true because it is the cause, the fundamental diseased organs and tissues, that must have attention. If a person has a pain in the side due to an affection of the liver a physician who treats the patient for an involvement of the lung and pleura will necessarily fall short of a cure.

## What those who know say of Psychic Diagnosing.

Wise, W. Va., Jan. 10, 1900.—Dear Sir:—This evening finds me trying to answer your most kind and welcome letter. I can say that I never had any physician explain my ailments to me as perfectly as you did.  
BECCA WHITE.

Harrison, Neb., Jan., 7, 1900.—Dear Sir:—You described my case better than I could have told it myself.  
MRS. R. M. WALLACE.

## WONDERFUL RESULTS OF HOME TREATMENT.

Mechanicsville, O., Jan. 3, 1900.—My Dear Doctor:—When I commenced taking treatments of you I was and had been in much pain and was dissatisfied and discouraged. It is now a little over three months and I am free from pain; have gained 15 pounds and am still gaining rapidly. My doctor had given me up as incurable. Being sure that I owe my life to your skill I most cheerfully and heartily recommend you to all those in search of health.

MRS. ALFONSO BUCK.

St. Johns, Washington, D. C.,—Dear Doctor Peebles:—I am improving very fast under your treatment, and am not troubled with the skin disease any longer. No medicines I have taken can compare with yours.  
J. W. HENDERSON.

Brooks, Cal., Jan., 17, 1900.—Dear Doctor Peebles:—When I think of my condition at the time I began your treatment a few months ago I realize what a wonderful improvement in health I have received at your hands. My health is better and my weight more than ever before. I know of no better way of showing my appreciation than by acknowledging what you have done for me to others, that they may have an opportunity of enjoying the same blessing and anyone addressing me with stamp can have a personal testimonial of what you have done for me.  
Yours Fraternally,  
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